

A Brief
EXPOSITION
OF THE
TEN COMMANDMENTS
And the
LORDS PRAYER.

By *Simon Patrick*, D. D. Dean of *Peterborough*, and Rector of *St. Paul Covent-Garden*.

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EXPOSITION

OF THE

INTERNATIONAL

And the

100th Anniversary

of the
of St. Paul
of St. Paul

of St. Paul

1794:03

LONDON

Printed by Richard
of St. Paul

TO MY
Well-beloved FRIENDS
THE
PARISHIONERS
OF
St. Paul Covent-Garden.

THere being a solemn Vow upon you,
made in Baptism, to keep God's ho-
ly Will and Commandments; it is
as necessary to understand them, as
it is to be honest men, and not to falsifie or
break your word. For an help therefore to the
meanest Capacities in a business of such import-
ance, I have drawn up an Exposition of the Ten
Commandments in this plain and familiar way
of Questions and Answers: not knowing what
other course to take that would be of such gene-
ral use. For the Ignorant can reap little benefit
by that which is purposely contrived to the pitch
of the wise; but there is no man of such under-
standing

A 2

standing that may not serve himself very much of
that which is writ to the simple people. And to
say the truth, the plainer and more common any
notion is, of the greater weight and moment we
shall find it, and the more every man is concern-
ed in it. Let me intreat you then not to despise
this little Paper, but to read it deliberately, and
ponder every sentence in it: For it being so brief,
(that the memory may not be burdened) there is
not a word superfluous, which is not necessary to
the unfolding the sense of the Command. Search
the Scriptures also, whereby every thing is pro-
ved, and afterward search and examine your
selves about the breach of any of these Precepts,
either in whole or in part. And if the Judgments
of God that lie now so heavy upon us, have begot
any purposes of amendment, do not add this new
aggravation of your guilt, to break those fresh
vows whereby you have bound yourselves to God:
And for the strengthening of them, give your
selves to Prayer, as the Psalmist's phrase is, Ps.
109. 4. Considering also seriously (as an help to
that) what it is you ask of God in that form of
Prayer which our Lord made, of which I have al-
so added a short Explication. And remember with-
al, that all the Prayers you make will not profit
you, unless they cause you to keep God's commands
better, which is the end likewise of all you be-
lieve. Read over that which we call the Apo-
stles Creed, and you will find that every branch
of

of it doth naturally bring forth an holy life. When you confess God to be the Creator of the World, it plainly implies his supream Authority over you, and the obedience you owe him upon that account. When you acknowledge Jesus to be his Son and your Lord, it lays a necessary engagement on you to be governed by those Laws which the Father Almighty hath sent him to give us. For he died and rose again to confirm and seal them. He ascended to heaven to take upon him the government of the whole World. And he will come again to judge both the quick and dead according to their works. And therefore what manner of persons ought you to be in all holy conversation and godliness, that you may be found in peace at his appearing? But it is not my business now to expound the Creed; whose words are better understood than its Design; which is (I say) to lead us to the obedience of God's holy will in all things. That is it which I would gladly promote. And I earnestly beseech you that this small Labour may have no small effect, but be so successful as to excite in you such a working Faith as will save your Souls.

God Almighty take you into his protection, and revoke the Orders he hath given to the destroying Angel, that you may not die, but live, to declare the works of the Lord, and to pay your Vows to the most High. Amen.

Exodus 20.

GOD spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, nor any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thy self to them, nor serve them: For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the Name of the LORD thy God in vain: For the LORD will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy, Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the LORD thy God, *in it* thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false

witness against thy neighbour.

X. Thou shalt not covet

thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

The Lord's Prayer.

OUR Father which art in heaven, Hallowed be thy Name. Thy Kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, And forgive us our trespasses, as we forgive them that trespass against us, And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, for ever and ever, Amen.

A Brief

EXPOSITION

OF THE

Ten Commandments

AND THE

Lord's Prayer.

Question.

What doth the Preface to the Commandments teach you?

Answer. The right that, God hath to command, and the reason that I have to obey, both as he is my Creator, and Benefactor.

Q. Unto what Duties doth the first Commandment engage you?

A. To acknowledge the one God of Israel to be the only true God, so as to honour *a*, worship *b*, fear *c*, love *d*, and believe him *e*, to trust *f*, and hope *g*, in him, to offer the Sacrifices of Prayer and Praise to him *h*, and perform all other duties *i*, which a Creature owes to his all-seeing Creator *k*, and to him on-
ly, *l*.

A 4

Lev. 11. 44, 45.

Lev. 19. 1, 2, 3.

Lev. 20. 7, 8.

Deu. 10. 12, 13.

a Mal. 1. 6.*b* Psal. 95. 6, 7.*c* Psal. 96. 6, 7, 9.*d* Lev. 19. 14.*e* Mat. 22. 37.*f* 2 Chr. 20. 20.*g* Psal. 62. 7, 8.*h* Psal. 139. 7.*i* Psal. 50. 14, 15.*j* Psal. 110. 1, 2, 3.*k* Deut. 10. 12, 20, 21.*l* Heb. 4. 13.*Q.* / Mat. 4. 10.

A brief Exposition of

Q. What Duties do you think are required of you by the second Commandment?

m Psal. 95. 6.
i Cor. 6. 20,
n Deut. 4. 12.
 15, 16, 17, 18,
 23.
 Isa. 40. 18, &c.
o Psal. 97. 7.

A. That I give all that external worship *m*, to the invisible God which he hath prescribed, but by no means make any corporeal *n* Image of him, nor give such religious worship to the image of any thing, whatsoever it be.

Q. Can you discern any reason whereby God doth enforce this Command?

A. Yes, I observe *first*, that he was jealous of his own people, that the very having of an Image would estrange them from him. And *secondly*, That such worshippers of other things he accounts *Haters* of him, and will punish them even in their Posterity, to the *Third* and *Fourth* Generation. And *thirdly*, that he will multiply mercies to *many* Ages upon those who only serve him, as the persons who truly love and obey him.

Q. What are the Duties to which by the third Commandment you take your self to be obliged?

A. *First*, Not voluntarily upon any occasion *p* or for any purpose to swear at all; and *secondly*, when upon weighty causes I am legally required, never to swear falsely *q*, nor promise that which I mean not to perform; and *thirdly*, not to use the name of God but with great *r* reverence.

Q. Are the sins against this Commandment more dangerous than others?

A. Yes, God's plagues shall certainly

p Mat. 5. 34, 35,
 &c.
 Jam. 5. 12.
q Mat. 5. 33.
 Eccles. 5. 4, 5.
r Lev. 19. 12.

the ten Commandments.

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ly light upon such sinners. For he saith Zech. 5. 3, 4.
expressly *He will not hold them guiltless.* Jam. 5. 12.

Q. What do you think the Fourth Commandment teacheth you?

A. First, To set apart from my lawful, worldly employments and recreations, one day in seven for the solemn worship of God; that I may advance my soul in Piety, and learn to cease all my life from sin, thereby preparing my self for the eternal praising of God and my Redeemer, in the Rest which remains for his people: and *secondly*, to endeavour to bring those who are under my charge to the same observation.

f Luke 4. 16.
Acts 13. 14, 27.
Acts 17. 2.
t Psal. 92. 1, 2,
12, 13, 14.
u Heb. 4. 10.
* Heb. 4. 9.

Q. But why do you observe the first day of the week, when the Commandment speaks of the seventh?

A. In memory of Christ's rising from the dead on the first day, that he might enter into his glorious rest, having here finished his work of redemption; for which I have the example of the holy Apostles, and the Church of God.

Acts 20. 7.
1 Cor. 16. 2,
Rev. 1. 10.

Q. What do you here take notice of, that enforces your allowing God's worship such a portion of your time?

A. I see that he hath allowed me six times as much for my worldly business; and that he himself hath by his proceeding in the creation, signified so much to me, and thereupon allowed one day, after six days labour, to be a day of blessings unto me.

Q. What do you think you are bound to practise by the fifth Commandment?

A. First,

A brief Exposition of

x Heb. 12. 9.

y 1 Tim. 5. 4.

z Luke 2. 51.

Col. 3. 20.

Eph. 6. 1, 2.

a Luke 14. 26.

b Lev. 19. 32.

c Eph. 6. 5, &c.

Tit. 2. 9, 10.

d Rom. 13. 1.

5, 7.

1 Pet. 2. 17.

e Luke 10. 16.

* Acts 16. 27,

28.

† Gen. 9. 6.

* Psal. 101. 8.

Rom. 13. 4.

† Exod. 22. 2.

Deut. 22. 26.

f Mat. 5. 21, 22.

g Ibid. &

Ephes 4. 31.

h 1 John 3. 15.

Lue. 10. 29, &c.

Mat. 5. 44.

i Mat. 5. 39, 40,

41.

k Isa. 1. 15, 16,

17.

Proa. 14. 21.

A. First, To reverence *x*, love *y*, and obey *z* in all things (not disagreeing with God's Commands *a*) my natural Parents. *Secondly*, to respect the Aged *b*. *Thirdly*, To be ruled with humility by the Governors of the Family *c*, Kingdom *d*, or Church where I live *e*.

Q. What Blessings attend upon such obedient persons?

A. Commonly a long and prosperous life; Eph. 6. 2, 3. Rom. 13. 3. 1 Pet. 2. 14. Psal. 34. 12, 13, 14.

Q. What duties do you charge your self withal from the sixth Commandment?

A. Not to take away my own life *, nor any other mans † (unless publick Justice * and necessary defence of my own life † make it unavoidable) nor willingly to go to war, unless when I am lawfully commanded, for preservation of the peace, Jam. 4. 1, 2.

Q. Are these all?

A. No, I take my self necessarily engaged, *First*, to suppress all causeless, and immoderate, long continued (though not causeless) anger *f*. *Secondly*, To put away all contumelious, railing and countenious language *g*. *Thirdly*, To root out all hatred, and to love even my enemies, and to do them good *h*. *Fourthly*, To meditate no revenge of wrongs *i*. *Fifthly*, Not to oppress and gripe any man, but to relieve the poor *k*.

Q. Do you take your self to be restrained by the seventh Commandment from more than that which we call Adultery?

A. Yes,

the ten Commandments

A. Yes, I think all other acts *l* and *l* Heb. 13. 4.
 lusts *m* of uncleanness, and whatsoever *1* Cor. 6. 9, 10.
 may be the cause or beginning of them, *m* *1* Thes. 4. 4,
n, are thereby prohibited; And that I *5, 7.*
 may not so much as gaze upon a wo- *Prov.* 6. 25.
 mans Beauty to satisfy my lust, without *n* *Rom.* 13. 13.
 being guilty of hidden Adultery *o*. *Eph.* 5. 3, 4, 5.
Col. 3. 8.

Q. Is there any thing else that you can
 here observe also to be forbidden? *Ezek.* 16. 49,
 50.

A. Yes, the putting away of a man's
 wife (except for adultery) and marrying
 another, or the marrying her that is so
 put away. *o* *Mat.* 5. 38.
Mat. 5. 32.
p *Jam.* 5. 4.

Q. What charge doth the eighth Com-
 mandment give you? *Deut.* 24. 15.
Prov. 3. 27, 28.

A. First, Not to take away or de-
 tain *p*. my Neighbours goods, either by
 force or fraud *q*. Secondly, not to with-
 hold relief from those that need it *r*. *1* *Tim.* 5. 18.
q *Prov.* 11. 1.
Lev. 19. 13, 35.
Deut. 25. 14.

Q. Is there any one precept which
 you think will secure all the duties of this
 Commandment? *r* *1* *John* 3. 17.
Prov. 14. 21.
Lev. 19. 9, 10,
 11.

A. Yes, that of our Saviour's, As you
 would that men should do to you, do to
 them likewise, *Luke* 6. 31. *Mat.* 7. 12.
f *Exod.* 23. 1.

Q. What do you apprehend to be the
 things forbidden in the ninth Com-
 mandment. *Deu.* 19. 18, 19.
t *Eph.* 4. 25.

A. Chiefly the giving any false Testi-
 mony before a Judge against any man *f*.
 And also lying and false accusation *n*.
 Whatsoever likewise may defame my
 Brother, or detract from him before
 men *u*, and all rash judgment, and cen-
 sures of him in my own Breast *v*.
1 *Pet.* 2. 12.
Luke 3. 14.
n *Psal.* 15. 3.
Rom. 1. 29, 30,
** Luke* 6. 37.
Rom 14. 4.
1 *Cor.* 13. 5-7.

Q. What

A brief Exposition of

Q. What Obligations do you think the tenth Commandment lays upon you?

A. Not to desire to my self the possessions of my Neighbour, nor to envy them to him; but to be content in whatsoever state I am, without carefulness for the future, *Phil. 4. 6. Mat. 6. ult. Heb. 13. 5.*

Q. Have you never observed any place of Scripture that briefly comprehends the sum of all these Commandments?

A. Yes, Christ tells me of two Commandments upon which the whole Law and Prophets hang; which are mentioned (besides other places) in *Mat. 22. 37, &c. Mar. 12. 30, &c. Rom. 13. 8, 9, 10.*

Q. What is the meaning of those words, which secure all your duty to God, viz. Thou shalt love the Lord thy God with all thy heart, and all thy Soul, and all thy mind, and all thy strength?

A. That I esteem and desire him above all things, and bestow upon him my whole self.

Q. What mean you by these words which give your neighbour security from you, viz. Love thy Neighbour as thy self?

A. That I deal with every man so justly as I would he should deal with me, and so mercifully as I wish to be dealt withal by God.

Q. Canst thou do all these things of thy self without God's special Grace?

A. No, without me, saith Christ, ye can do nothing.

Q. How

the Lords Prayer.

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Q. How do you think to obtain his grace?

A. One way is by frequent prayer of faith

Q. What is frequent Prayer?

A. That which bears some proportion to my minutely needs, to the greatness of the blessings which I ask, and to the favour of being invited to be much in the presence of God, by praying without ceasing, 1 Thes. 5. 17.

Q. When do you pray in Faith?

A. When I pray with an humble confidence that God will give what I ask, and with an obedient readiness to do that my self which I desire he would do for me.

Jam. 1. 5, 6, 7.

Heb. 5. 7.

Q. Hath Christ left any direction for your Prayers?

A. Yes, he hath taught me when I pray to say, Our Father which art in Heaven, Hallowed be thy Name, &c.

Luke 11. 2. &c.

Q. To whom do you direct your Prayer?

A. To our Father who is in heaven.

Mat. 6. 9, &c.

Q. What do you mean by that appellation

A. I express by it my reverence to him, and my faith in him, that his goodness y will, and his power † can, grant my request for my self and others.

x Mal. 1. 6.

Eccl. 5. 2.

Q. What are those requests which you have such an humble confidence that he will grant?

y Mat. 7. 11.

† Psal. 115. 3.

A. They are six. In the three first I more immediately respect his glory, in the three last my own good.

Q. What do you desire in the first Petition, when you say, Hallowed be thy Name?

A.

z Rom. 11. 36.

1 Tim. 1. 17.

a Psal. 85. 6.

b Ps. 97. 7, 9.

c Psal. 113.

d Psal. 63. 4, 5.

e 1 Cor. 10. 31.

Mat. 5. 16.

2 Th. 1. 11, 12.

f Psal. 86. 9.

g Mat. 24. 14.

Rom. 6. 12, 14.

h 1 Cor. 15. 25.

i Mat. 13. 43.

1 Cor. 15. 28.

k Acts 9. 6.

l Acts 21. 14.

m Ps. 103. 20.

Rev. 22. 9.

n Mat. 6. 25, 34.

o 2 Thes. 3. 10,

11, 12.

p 1 Tim. 6. 9.

q Mat. 7. 9, 11.

Luk. 11. 11, 13.

Mar. 5. 16.

2 Th. 1. 11, 12.

r Psal. 51. 1.

s Mat. 5. 7.

A. That God may be known to be what he is z, and accordingly esteemed a worshipped b, and praised c, in word d, and deed e, throughout the world f.

Q. What is it that you pray for in the second, saying, Thy Kingdom come?

A. That Chyist may so rule in mine own, and all mens hearts by his holy Iaws and Spirit g, that his Kingdom in this world attaining its just height h, the eternal Kingdom of the Father may appear i.

Q. What do you beg in the third, saying, Thy will be done in earth as it is in heaven?

A. That he will give to me and to all men else his grace, whereby we may as chearfully, unanimously and impartially execute his commands k, and submit to his disposals l, as the Angels do m.

Q. What do you intreat of God in the fourth, saying, Give us this day our daily Bread?

A. That he would day by day n while we are in this world, grant us (in the use of honest means o) all things fitting and sufficient for the support of our bodily p, and spiritual life q.

Q. What is it that you ask in the fifth, saying, Forgive us our trespasses, as we, &c.

A. That he would not so charge us with our sins as to punish us r; we promising the like kindness and mercy to the persons who offend us.

Q. But why doth Christ teach us to beg

the Lords Prayer.

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beg this thing conditionally, rather than any of the rest?

A. For two Reasons.

Q. What is your first?

A. To learn us that forgiveness of sin (upon which all our Religion depends, Isa. 1. 16, 17. and without which we can expect none Acts 3. 19. of the other blessings) is not absolutely granted to any.

Q. What is your second?

A. To learn us that this particular of forgiving others, is one of the most befitting, yet difficult conditions *† Eph. 4. ult.*
‡ Mar. 18. 24.
§cc. 35.

Q. What do you pray for in the sixth and last Petition, saying, Lead us not into temptation, but deliver us from evil?

A. That God would give us grace to persevere, and go on to perfection, that we may not fall back to our sins again, by the force of any temptation from the world, the flesh or the Devil. *‡ Joh. 5. 14.*
Joh. 8. 11.
γ 2 Tim. 4. 17,
18.

Q. Why do you so conclude all your requests, saying, For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen? *Rom. 16. 20.*
1 Pet. 5. 8, 9.
Luk. 22. 31, 32.

A. We do again express, First, our sense, that to God of right belongs eternally that dominion, obedience and honour which we ascribed unto him; and Secondly, our confidence that he is willing, able, and in honour ingaged to grant all these our Petitions. *α 1 Tim. 6. 15,*
16.
β Mat. 21. 22,
2 Cor. 1. 20.
Eph. 3. 20, 21.

The Lord fulfil all thy Petitions, Pf. 20. 5.

F I N I S.

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